

The TRUE PATRIOT's Wishes. No 9

A
S E R M O N

PREACH'D AT

Colwal in Herefordshire,

On the 9th of *October*, 1746.

Being the Day appointed for a

GENERAL THANKSGIVING

To Almighty GOD, for the Suppression of the
late unnatural REBELLION; and for the De-
liverance of these Kingdoms from the Calamitys
of an intestine War.

By WILLIAM STEVENSON, D.D. K

Prebendary of *Sarum*.

*Magna Diis immortalibus habenda est Gratia — quod
hanc tam tetricam, tam horribilem, tamque infestam
Reipublicæ pestem, toties jam effugimus.*

CIC. in Catalinam, Or. I.

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L O N D O N:

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THE TRUTH ABOUT THE

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PSALM cxlvii. I.

*Praise ye the LORD : for it is good to sing
praises unto our GOD : for it is pleasant ;
and praise is comely.*

THOUGH religious Praise and Thanksgiving may seem to be inseparable in Idea, as well as in Practice; the real difference between them appears from this; that Esteem, Veneration, and Praise would be eternally due to Almighty GOD on account of His moral Excellence, and His absolute Perfection, even supposing we had no dependence upon Him. But, *now*, we offer Him our gratefull Thanks for the numberless Blessings and Benefits we have received from Him, as our Creator, our Preserver, and dayly Benefactor; * *by whom we live, and move, and have our Being.*

BUT since the moral Perfections of GOD (which are the proper Object of our Admiration and Praise) are almost always considered by us as relative to ourselves; and as being gra-
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ciously imployed to preserve our Being and Life; and to promote our Perfection and Happiness;—the formal difference betwixt Praise, and Thankfulness is a subject rather of curious Speculation, than of any great use in Practice.

THE Text may reasonably be understood to injoin pious *Gratitude*, as well as *Praise*; because in their nature they are so nearly ally'd, and in our Devotions so constantly joined. *Praise ye the LORD*, then; *for it is good to sing Praises unto our GOD: nay it is pleasant; and Praise is comely.*

WHEN I have pointed out to You the different *Sentiments* and *Temper*s of Mind that gratefull Praise implys;—I shall explain the several *Motives* to it which the *Psalmist* proposes to us;—and then apply the Whole to the present Occasion of our assembling together.

I. RELIGIOUS Praise implys in it these several Sentiments, and pious Temper;s;—a rational perswasion, and acknowledgment of the Being, Perfections, and Providence of GOD;—an awfull Sense, Admiration and Esteem of His divine Wisdom, Goodness, and other moral Attributes;—our rejoicing and delighting in Him as our Supreme Good, and the only Perfect, all-sufficient Object of our love and complacency;—and our having a determined resolution to imitate his Rectitude and Benignity; and to show our Gratitude towards Him, not merely by the various Acts of an habitual Piety; but by submitting and conforming ourselves to His divine Will

Will and Laws, in the constant Course of our Actions.

I. NOT only Praise, but every other Act of Piety, is founded upon the firm belief and rational Persuasion of the Being, Perfections, and Providence of GOD. *For he that cometh unto GOD, must believe that He IS; and that He is a rewarder of them that diligently seek Him.*

THAT an All-perfect Being is *possible*, cannot be denied: because our Idea of Him includes only real and consistent Perfections: and it is as distinct, and determinate, as our Idea of any other Being. Nay we have a clearer Idea of Omnipotence, Omniscience, perfect Wisdom, and unchangeable Rectitude, than we *can* have of any Powers, or moral Qualities, that are limited, mutable and dependent. And there is *This* peculiar to the Idea of an All-perfect Being, that it presents to every unbiassed Mind a clear Proof of GOD's Existence: because not only *actual*, but *Eternal* Existence (which is itself a real Perfection, and the Foundation of every other) is necessarily, (not *arbitrarily*,) included in the *Idea*, (and therefore inseparable from the Nature,) of an All-perfect Being. Now since such a Being cannot even be viewed in Idea, or considered by us, *otherways* than AS actually and eternally existing, there must necessarily be an an ALL-PERFECT Being whom we call GOD.

IN no other case, indeed, can we argue from the *possibility* of any Being, to its *actual* existence. But such is the transcendent Excellence of the Supreme All-perfect MIND, that from the confessed possibility of his Being we rightly conclude that He *necessarily* IS, and actually exists.

ONE reason why the eternal and necessary existence of an All-perfect Being still obtrudes itself upon our Mind, with a degree of Evidence almost irresistible, is, because we find in *ourselves* several of those Qualitys or Propertys, we ascribe to GOD; as Consciousness, Life, Activity, Self-determination, Benevolence, and the Powers of perceiving, loving, chusing, acting, and other Facultys; which we did not possess a hundred years ago; the Birth even of our Parents being of a later date. Now, seeing every Effect must have a real Cause superior to it in Power and Excellence, and capable of producing it; we therefore justly infer, that there must be an Original, Efficient, All-perfect Cause of all things; who eternally possessed (in a much higher degree) those several Powers and Propertys He hath bestowed upon *us*, and His other intelligent Creatures.

ALL the various Arguments that might be urged for the Being, and absolute Perfection of GOD, conclude with equal force, for his constant Preservation of all Things, and his perpetual *Providence*, and watchful *Care*, in directing, restraining, and over-ruling all the Motions

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and Tendency of His creatures; (especially the clashing Views, Passions, and Pursuits of moral Agents;) *ſo*, as to make them all ſubſervient to His wiſe and gracious Deſigns.

If we look up to the Regions above, we ſhall clearly ſee the juſtneſs of the *Pſalmiſt's* remark, —that *the Heavens declare the Glory of G O D, and the Firmament ſhoweth His handy-work*. For, the amazing Bulk, the circular, rapid, and yet regular Motions of the Planets (*perpetually deviating from a ſtreight Line*, in order to deſcribe the vaſt and various Curves they move in, with the utmoſt exactneſs,) proclaim aloud the boundleſs Power and Wiſdom of the All-perfect MIND that guides them.

NUMBERLESS other Proofs of Foreſight, wiſe Deſign, and an *active* Providence, ariſe from the Structure, and Growth, the Variety, the conſtant Order, and Uſefulneſs of the ſeveral parts even of the inanimate Creation: — eſpecially in the Vegetable Tribes; whoſe Bloom, and Beauty, Flowers, and Fruits, periſh, and are produced again, every year.

AND when we take a general Survey of the whole viſible World, we cannot but perceive that it is ONE conſiſtent Scheme, mutually dependent and connected; — infinitely diverſified, yet intirely united: — and that the Order, Harmony, and Adjustment of the whole System, and its various parts, concur to demonſtrate the glorious Power and Wiſdom of the Great CREATOR

T O R and R U L E R of the Universe :—who justly demands, and deserves from all rational Beings their daily Tribute of Thanksgiving, Adoration, and Praise. But,

2. T H E Praise we offer to Him farther implies our having an awfull Sense, Esteem and Admiration of His Goodness, Purity, and other moral Perfections. These as naturally excite such corresponding Sentiments in our Minds, as Malice, Cruelty, Ingratitude, and other Vices, raise our Aversion and Abhorrence. Wherever we see Probity, Prudence, Benevolence, true Fortitude, right Aims, and a regular Conduct, we readily approve and applaud these lovely Qualitys : And our esteem of them should bear a due proportion to the Degrees, and Extent of such acknowledged Worth. Now, since Almighty G O D possesseth A L L Perfections in the *Highest* degree; — He is certainly the fittest Object of our Adoration and Praise.

T H E natural Perfections of G O D, His Power, Knowledge, and supreme Dominion; His Immensity, Eternity, Self-existence, and the like, are apt to fill us with an astonishing *Respect*, and a cautious *Fear* of offending Him. But these awfull Attributes are neither the Foundation, nor the Object, of the Admiration, Esteem, and Praises that are due to Him. These pious Sentiments are raised only by His moral Excellencys : his Rectitude, his Goodness, and his *Wisdom*; *which* (being always guided by the Truth and Order of Things) may well be deemed

deemed the *Spring*, as well as the *Rule*, of His Righteousness, and Beneficence; and of all His Counsels and Conduct.

3. As grateful Praise supposeth the highest moral Worth and Excellence in GOD; so it naturally tends to produce, or increase, in *us*, an ardent love of His aimable Perfections, and the utmost Delight and Complacency in Him, as the only adequate Object of our highest Affection.

If we duely reflect upon the active Nature, and increasing Capacity of our Mind, we shall soon be convinced, that our restless eager Desires can never be fully gratify'd by the injoyment of any finite Good, as Honour, Wealth, Power, sensual Pleasures, or any earthly Possession.

THE Soul finds in itself something far superior to all those narrow Views, and fleeting Delights, that usually imploy its regard and attention. It finds an emptyness and vanity in them all; and is therefore led to search for some nobler Object; of a nature more excellent and exalted than itself; — Some Good that is boundless and unchangeable; — an Absolutely-perfect, and All-sufficient GOOD; fully suited to the Facultys of an immortal Spirit; and capable of yielding us much greater Joy, than can be found in those transient and trifling Scenes of Satisfaction, and Amusement, which this World presents to our View.

By such a calm Inquiry into the Powers and Capacitys of our Soul, and the true Cause of

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our Happiness, we discover, that our All-perfect CREATOR is our CHIEF GOOD, the eternal Source of Truth, Perfection and Beauty; the worthyest Object of our love; the efficient Cause of all our Delight; and the Centre of our Rest; in whom Alone, our Mind can eternally acquiesce. This sincere fervent love of GOD, duely cherish'd and exerted, will incline us to adore and praise Him continually. And thus our daily Praises will increase our love; and our habitual Affection towards Him will excite us to repeated acts of Gratitude, and Praise; and make us ^a *rejoice in the LORD always*; — and ^c *in every Thing give Him thanks*.

4. IN fine, our devout praising of GOD farther implys our having a determined resolution to imitate His divine Rectitude, and Benignity; and to shew our Gratitude to Him, not merely by the various Acts of an affectionate Piety, (both by *mental* Praises, and *vocal* Hymns,) but likeways by submitting and conforming ourselves to His holy Will and Laws, in the constant course of our Actions.

OUR enlightened ardent love of GOD, (founded upon our clear knowledge, and frequent contemplation of His moral Excellencys, and our just admiration and praise of them,) will powerfully incline us to imitate those aimable Attributes we admire; that we may resemble the adorable Object of our love

^a Phil. iv. 4.

^c 1 Thes. v.

(II)

love and delight. By this we shall recommend ourselves to the ALMIGHTY's Favour, and Approbation; and our unwearyed endeavours to excell and increase in Goodness here on Earth will fit us for the beatifick vision of the divine Beauty and Glory in the next World; — and for all the wise Acts, pious Exercises, and rapturous Joys, of the heavenly State; where we shall incessantly contemplate, adore, obey, love, and praise G O D, with united Desires, fervent Affection, and uninterrupted Delight, for ever and ever.

HAVING enlarged so much upon the foundation, nature, and tendency of gratefull Praise, and the pious Tempers it includes, or improves; —

II. I SHALL now briefly illustrate the several Motives to it proposed in the Text; namely, that Praise is *Good*, — *Pleasant*, — and *Comely*.

IF Fact and wofull Experience did not attest it, we should think it impossible that any who have common Sense, and much more such as *pretend* to fine Parts, and deep Penetration, should seriously assert, that Virtue, and Vice, are but empty Names; — that all sorts of Actions, and all methods of Behaviour, are equally right, and good; — that no Censure or Punishment is due to Vice; no Praise, or Reward, to Virtue. Yet these execrable notions are maintained by the conceited credulous Followers of a wick-

ed, gloomy, Pedant ; whose *Etbicks* (that consist merely of methodical Jargon, specious Sophistry, and the most shocking absurditys) have turn'd more weak Heads than all the other Infidel-authors, with which the last Age was peculiarly pestered.

THAT Gratitude is due to Benefactors, and the highest Praises to the MOST PERFECT Being ; are Truths as evident, as that all the Angles, and Sides, of a Square must be equal ; — and that parallel Lines can never meet. In judging of such obvious Truths, and of the common actions in Life, every attentive Mind perceives the necessary difference betwixt moral Good and Evil, (or Right, and Wrong, in acting,) as clearly, as, by our Eyes, we distinguish different Colours, or Figures ; and discern a crooked Line from a streight one.

IN explaining the nature of *Praise*, I said enough to convince you that it is not merely *good* in itself, but the most *excellent* act of Devotion : because it is the most generous and unselfish instance of Worship we can render to Almighty GOD. For, in praising Him, our Minds are not only fixed upon His most amiable Perfections ; but we act from the noblest *Principle* : and for the best *End* ; by aiming more directly to display *His* Glory, than to promote our own Good. So that our Praise and Devotion become as pure and disinterested, as our present Condition, and the nature of the Duty will permitt. Farther.

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2. OUR Praises and Thanksgivings are not only good and right in *themselves*; but they are good and beneficial to *us*; — because to every ingenuous Spirit, they must be highly *pleasant*. Whatever Satisfaction there is in Friendship, and Benevolence; — whatever Pleasure in conscious Worth, and social Affections; — whatever Joy ariseth from just Thoughts, wise Views, and well-governed Passions; — all this delight and satisfaction, in a much higher degree, (more refined, more sublime, and transporting) must flow from our acts of religious Gratitude, and Praise. For, *then*, our best Facultys are (or should be) fully imployed upon the most excellent Object, and in the fittest manner: whence must arise the fullest Complacency, and the most exalted Joy. The true reason why our acts of Praise are not so delightfull as they should be, is, because they are seldom offered up with such a steddy attention, and affectionate ardour, as ought to animate and sanctify all our Devotions.

3. As gratefull Praise is truly pleasant, so it is most fit and *comely*. Since Ingratitude and an envious refusal of deserved Applause, are sure signs of a base disingenuous Spirit; surely Praise and Thankfullness to the BEST of Beings must be right, becoming, and lovely.

THERE is a real Beauty and Comelyness in Views, Tempers, and Actions, as well as in the Objects of Sense. And as we have bodily Senses

Senses by which we perceive these, and discern their various Figures, Colours, Relations and Proportions, (whence sensible Beauty, and Harmony, flow;) so we have internal Senses, or intellectual Powers, by which we perceive the several Objects of our Understanding, our Love, and our Choice; and can readily distinguish Truth, from Error; Right, from Wrong; and moral Good, or Virtue, from Vice, which is the greatest Evil that can befall us. And they who, *† have their inward Senses duely exercised to discern both Good, and Evil*, have the same right Taste, and just Discernment, in Religion and Morals, that Others have in the elegant Arts and Ornaments of Life. They are struck with the Charms and Comeliness of Virtue, and the Harmony of wise, right, beneficent Actions; — and, with the utmost contempt, and aversion, they perceive all the vileness, deformity, and discord of Villany, and Vice.

SOME who are no Friends to Revelation, profess to admire and extoll the Beauty of Goodness, Integrity, and every social Disposition. Now what they freely grant concerning the Excellence and Comeliness of Virtue, in general, is equally true of all the Acts of genuine *Piety*, which is one considerable branch of Virtue, because it is a necessary part of common *Justice*. For, certainly Esteem, Honour, Love, and Gratitude, are as indispensably DUE
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† Heb. v. 14.

to our Heavenly FATHER, as to earthly Parents or other Superiors. And though these Dutys are of a higher kind, and become Acts of Piety, when offerr'd to our Supreme Ruler, and Benefactor; this cannot hinder such pious Sentiments from being real instances of *moral* Duty, and Decorum in acting, and as just, beautifull, and becoming, in themselves, as when they are practis'd towards Men, and considered as proper Acts of *social* Virtue.

Now seeing religious Praise is not only *Good*, but excellent in itself; not only *pleasant*, but fitting, and *Comely*:

III. THE proper Inference we are to draw from hence, is, that as we have the most powerful Motives, so we lie under the strongest Obligations, to offer-up our dayly Praises and Thanksgivings to Almighty GOD, for his innumerable Mercys and Favours towards us, both Spiritual, and Temporal; Past, and Present; Private, and Publick; — but more particularly for the Suppression of the late unnatural Rebellion, and delivering us from the Calamity of an intestine War.

THE efficacious Influence of the divine Power and Providence, in governing the World, being always steddy, gentle, and secret, is the less perceived by careless Observers, because it is concealed, not only under the *real* Agency of conscious Beings, (who alone have the Power of acting,) but likeways under the *seeming* Activity of Inanimate Things; such as
Fire,

Fire, Air, and the like ; which have no more a real Power to act, than Earth, or Water ; but have only a greater fitness for motion ; or a passive Capacity of being *moved*, or acted upon, by intelligent Agents.

BUT though the Truth and Efficacy of the divine Providence doth not strike such shallow Minds as can see but few things, clearly, without the help of their Eyes ; — every wise and considerate Person must *see*, and acknowledge, that ^s *G O D is the King of all the Earth* ; — and ^h *ruleth by His Power for ever*. ⁱ *The LORD GOD omnipotent reigneth : let us be glad, and rejoice, and give Honour unto Him*.

THEY who assert only a General Providence that doth not extend itself to the smaller occurrences of Life, nor even to the most important Transactions, ascribe all these to the *Power* of Nature, which is a mere Idol of the Imagination ; — or to *Energys*, *Powers* and *Laws* of Motion originally impressed upon Matter ; — which is a supposition no less absurd and unintelligible ; — Or, they confine their views to second Causes ; I mean, those visible instruments that the divine Providence, employeth to accomplish its wise Designs.

BUT if they who in effect deny the *real* Providence of G O D, or entertain very crude and confused notions of it, would consider this momentous Point with due attention, they will find

^s Psal. xlvii. 7. ^h Psal. lxvi. 7. ⁱ Rev. xix. 6, 7.

find it impossible to account, not only for the greater *Phænomena* in the Universe, but even for our using the Powers of Speech, Sight, or Motion, without the direct Agency of the divine Power and Wisdom, as the Co-efficient Cause that always concurs with us in producing these common Effects, according to the General Rules of Motion, and those fixed Laws of the Union betwixt our Soul, and our Body, which the ALMIGHTY not only established at first, but *continually* preserves, and executes, by His *immediate* Agency, and constant *Co-operation*.

WITH the utmost propriety, therefore, and the strictest Truth, all the regular Motions of inanimate Bodys, both in the Heavens, and on the Earth, (and all the Events and Accidents that thence happen to us,) are ascribed, in Scripture, either to the efficacious Power and Agency of GOD himself, or to such subordinate Agents as He hath appointed to produce them.

^k By his *SPIRIT* He garnished the Heavens; — ^l and hangeth the Earth upon nothing. ^m He ruleth the raging of the Sea; — ⁿ and saith, bitberto shall thou come, but no further; and here shall thy proud Waves be stayed. • Fire, and Hail, Snow, and Vapour, Wind and Storm, fullfill His Word. ^p He reneweth the face of the Earth; — ^q and crowneth the year with His
C Good-

^k Job xxvi. 13.

^l ver. 7.

^m Psal. lxxxix. 9.

ⁿ Job xxxviii. 11.

^p Psal. cxlviii. 8.

^q Psal. civ. 30.

^r Psal. lxxv. 11, 13.

Goodness. So that the Pastures are cloathed with Flocks, and the Valleys are covered over with Corn. The LORD is our Judge: the LORD is our Lawgiver: the LORD is our King; HE will save us. He delivereth, and rescueth; and worketh Signs and Wonders in Heaven, and on Earth.

To Him, therefore ought we to ascribe the Glory of our late Deliverance from the restless rage of our Enemys. For, though our Protection and Success were effected, according to the usual Course of Things, by Valour, and Vigilance; by Skill, Stratagem, and Surprise, by a right use and disposal of our brave Troops, and the proper Instruments of Defence and Destruction: — yet the use of all these means of Success depended wholly upon many minute Circumstances, and slender Accidents, which, (though not perceived by Others) were all perfectly known, over-ruled, and directed by the ALMIGHTY's Wisdom, in such a manner as tended most effectually to accomplish His gracious Purposes, for our Protection, and the ruin of our Enemys.

LET us then often offer Him our humble Thanks and Praises for our late Success; — and say, — *Not unto us, O LORD, not unto us, but unto Thy Name give Glory; for Thy Mercy, and for thy Truth's sake. Thine, O LORD*

Isa. xxxiii. 22.

Dan. vi. 27.

Psal. cxv. 1.

1 Chron. xxix:

L O R D is the Greatness, and the Power, and the Glory, and the **V I C T O R Y**, and the Majesty. For, all that is in the Heaven and in the Earth is Thine. Thine is the Kingdom O **L O R D**, and Thou art exalted as Head above all. Both Riches and Honour come of Thee: Thou reignest over all. In thy Hand is Power and Might: and in thy Hand it is to make Great, and to give Strength unto all. Now therefore, our **G O D**, we thank Thee; and praise Thy glorious Name.

A F T E R rendering our devout Thanks and Praises to Almighty **G O D**, our Supreme Benefactor and Preserver, for the singular Mercys He hath lately vouchsafed to us; — Gratitude obligeth us likeways to do justice to the illustrious Merit, the early Wisdom, and intrepid Valour of **P R I N C E W I L L I A M**, our victorious Defender; — who led-on our forward Troops; encouraged them by his auspicious Presence; animated them by his heroick Example; — and having long gained their Hearts, by His gracious Condescensions, his watchfull Concern for their Wellfare, and by sharing with them in all the hardships and hazards of War, made them exert their wonted Courage, and regain their former Glory: which (during his short absence from them) had been somewhat eclipsed.

T O His **R O Y A L H I G H N E S S** therefore, and to the valiant Officers, and brave Men, whom His **M A J E S T Y** employed to defend and deliver

liver us from the cruel Rage, and pernicious Designs of our Enemys, our grateful returns of Esteem and Thanks, and Honour (the Warriour's wished Rewards) are justly due; and will be chearfully given by every true Lover of his Country.

NEVER had this Nation a juster Cause of Joy and Triumph, since the late REVOLUTION, than the D U K E's memorable Victory over the Rebels; which was compleat and decisive; as to its Circumstances more honourable in itself; in its Consequences happier to us, than any we ever gained *Abroad*.

THE Importance of this signal Blessing will best appear, if we view the Character of our Leading-Enemy, (who vainly usurped the Title of Prince-regent,) and of the Partizans of his ambitious Aims; — and then consider what would, in all human probability, have been the Consequence of their Success.

THE *pretended* Son of the abjured Pretender, though well versed in the *Italian Arts* of Simulation and Popularity, never dissembled his fond attachment to the senseless Errors of the *Romish Church*; — where he was brought-up in the gross Superstitions, the idolatrous Worship, and steddly Bigotry, in which such implicit Believers place their Glory and Delight.

BEING likewise an obsequious *Subject* to the *Pope*, whose Authority in all Ecclesiastical Concerns, he must obey, and submit to; whether it be exerted in interdicting Bells,

or in exterminating Edicts against Protestants ; — *this* voluntary subjecting himself to the *usurped* Dominion of a *foreign* Potentate, (our eternal Enemy,) — *this alone*, I say, besides other legal invincible Bars, must always render him, and every other *Papist* utterly incapable of wearing the Imperial, Independent Crown of *Great-Britain*, (of which the SUPREMACY is one bright inseparable Gem ;) — as *truly* incapable of it, as if they were Idiots, or Lunatics.

H O W E V E R this lawless Regent, though an avowed Enemy to our Religion, our Libertys, and our Government, (all which, by the ties of his deluded Conscience, he is bound to destroy) — and trained-up in all the Arts and Aims of Arbitrary-Power, invaded this free, united Kingdom ; and assumed the supreme Rule wherever he came, with a *declared* Intention to annul its Union, and other fundamental Laws.

T H E chief Persons who openly promoted his vain-glorious Views were either professed Papists, attainted Exiles, or Men of ruined Estates ; who hoped to raise, or retrieve their Fortunes by overturning our excellent Constitution, and involving us in all the miseries and desolations of an intestine War. Imbarked in such a desperate Design, they could have no hope of Safety, but in their Success ; and therefore push'd-on their mad attempt with the rashest fury.

THESE

THESE daring Partizans were supported chiefly by some of the Northern *Clans*; a Set of Men naturally strong, active, brave, dexterous in the use of their peculiar Arms, inured to Toil and Want; and either hurried on by an enthusiastick Zeal, or inticed by the pleasing hopes of Plenty and Plunder.

SUCH were the Enemys we had to encounter; — who but lately had spread some degree of Terror, among the dispirited, in every corner of the Land; — and threaten'd to bereave us of every thing in this world that to a wife and good Man is most dear and desirable.

WE are next to consider what would have been the Consequence of their succeeding in their Attempt. I can only endeavour to give You an imperfect view of the direfull Events that would have attended the ruin of our Army; — especially if Almighty GOD, for the punishment of our Sins, had permitted the rebels to put an end to that precious Life, upon which their defeat, and our Safety, did so much depend.

WHAT would have followed upon the DUKE's falling in battle, no mortal will presume to say: but certainly we should then have had every thing to *fear*, that Rage, Cruelty and successfull Courage could suggest to our Enemys.

HAD they marched Southward a second time, I hope a great and glorious Majority of

of both Houses of Parliament, would have accompanied the KING, (and the PRINCE) into the Field, to defend those Laws with their Arms, which they had enacted by their Authority; — and that many thousands of other *True Patriots* would have chose rather to fall with THEM, amidst the highest Honours, than meanly survive the loss of their Liberty; — or submit to *Slavery*, and *Popery*; — two of the most ruinous terrible Evils that can oppress a brave and free People.

IF final Success had attended the rebels (which is the Case we are now considering,) the Kingdom would have been ruined by such successive steps as I am going to represent. For, *then*, we must suppose, (what I dread to think of,) our last struggle for every Blessing to have been ineffectual; — and the number of our open Enemies to be greatly increased, by such treacherous Male-contents, as have secretly contributed to support the Rebellion: — that all things were thrown into the utmost Confusion; — the publick Funds, and national Credit, quite sunk; — the Course of Law and Justice obstructed; — a *French Model of Government* set-up; and Tyranny
 * AT LAST TRIUMPHANT; — the Liberty of the Press taken away; — exorbitant Fines, and illegal Taxes, levied by Dragoons, and

* TANDEM TRIUMPHANS.

Rap-

Rapparees, upon Arbitrary Edicts, Proclamations, or *Star-Chamber* Resolves; — our faithful wealthy Nobles and Senators proscribed, or imprison'd; and their Estates confiscated, or sequester'd; — Monasterys rebuilt, and endowed, to be luxurious nurserys of useless Drones, and persecuting Bigots: — the Abbeys restored to them; — and legions of Monks, Jesuits, and Friars, swarming everywhere, to delude the weak and the worthless; — and at last the hellish *Inquisition* erected, to terrify them into a stupid Ignorance, abject Submission, or gross Hypocrisy.

IN this deplorable Case, we should have been deprived not of our publick Worship only, but of all the best means of increasing our Knowledge, our Piety, and Happiness. And with this loss of the most valuable Liberty, religious Light and Learning must have gradually decayed; and have been succeeded by the thick darkness of Error, Ignorance, blind Bigotry, and a strong Delusion.

THEN our timorous unhappy Populace seduced by the Sophistry and *slight* of those subtle Men who by their cunning craftiness ly in wait to deceive, must have given up their BIBLE, for Beads, Pictures, Relicks, and

* See an authentick Piece lately published, intitled, *POPERY always the same: Exemplified in an Account of the Persecution, now carry'd on against the Protestants in the South of France.*

* See 2 Thes. ii. 3. — 12.

other childish Trinkets ; — an edifying Form of Worship, for theatrical mummery, and *Publick Prayers muttered, in secret* by the Priest, or pronounced aloud in a language unknown to the People : — and instead of worshipping only the one true GOD, they must likeways have given *DIVINE adoration to Crucifixes, and Consecrated-Wafers.*

IN order to this, they must have exchanged the Light of Reason and the Gospel, for the *dark Decrees* of factious Councils, crafty Popes, and ignorant Priests ; — Freedom of Judgment and Inquiry, for blind Credulity ; — and christian Liberty, for endless Thralldom to spiritual Tyrants, and merciless Inquisitors.

BUT before these *desolating Abominations* could have been established among us, the *Kingdom* must first have become the wretched Scene of a wastefull bloody War, and fiery Persecution ; — our *Capital-City* have been a Theatre of Cruelty and Carnage ; — and *both* must at last have sunk under Oppression, Poverty, and Ruin.

YE will excuse my entering into such a particular detail of the Miserys that must have over-whelm'd us, if the late Rebellion had not been seasonably quell'd. Fewer words, perhaps, might have sufficed in so plain a Case : but I was willing to show You how highly we ought to prize a VICTORY that hath effectually prevented those num-
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berless shocking Effects of the rebels Success, which we cannot think of without Indignation and Horror.

DOUBTLESS ye will now readily acknowledge, that it is the justest cause of joy and exultation to every *true* Patriot, to remember, that at CULLODEN, our Enemy's bold resolute Forces (though then more numerous than ours,) flushed with their past Success, and almost assured of victory, were in one dreadful happy hour defeated, and utterly dispersed.

Now though all proper Honours and Acknowledgments are due to our gallant Generals, and to Those of all Stations in the Army, who distinguished themselves by their bravery in that glorious Action ; they will All gratefully own, that next under GOD, the Supreme Disposer of all Events, their defeating the Rebels was chiefly owing to THE DUKE's matchless Ardor, and *expeditious* Journey, to take upon him the command of the Army ; — to his noble neglect of Pleasure, Rest, and Safety ; — and, above all, to his just Orders ; his animating Presence, and his fearless Activity in the day of Battle.

By this joyfull Victory an end was put to a destructive wicked Rebellion, too deeply concerted, and boldly carryed-on : the Nation is delivered from the manifold mischiefs and miserys of an unnatural War : — His Majesty's Throne, by the late vigorous effort made to overturn it, will be the more firmly estab-

established; and the PROTESTANT SUCCESSION be for ever secured in his Royal Line.

BUT in order to perpetuate the present Blessings we enjoy, and those greater we still expect from an honourable and lasting Peace; — to our devout Praises let us add our fervent Prayers and Supplications for all Ranks and Conditions of Men: — but more especially for our gracious Sovereign KING GEORGE; *that under Him we may lead a quiet and peaceable life, in all Godliness and Honesty.*

MAY Almighty GOD ever preserve Him, and all the Royal Family, from the wicked Plots and Machinations of Rome, and France, and their confederated Emissarys! May His Reign be long, peaceful and happy! May Wisdom influence and direct all his Councils! And may his generous Designs and Endeavours to promote the Welfare of his Kingdoms be executed with Vigour, and crowned with continual Success.

MAY his Royal-Highness the PRINCE of Wales be ever the faithful Guardian of Truth, Liberty, and Virtue! May He cultivate the Arts of Peace and Prosperity; and and incourage every wise Design! And may he always take a peculiar Delight in forming and favouring well-concerted Plans for promoting the Trade, the Riches, the Glory, and true Interest of the *British* Dominions!

MAY the D U K E still increase the immortal Honour He has already gained ! May his bright Example recommend to all Princes the strictest Probity, Self-rule, Benevolence, Humility, and an unwearied Zeal for the common Welfare ! May He be a lasting Support to the Throne ; a Terror to ambitious Tyrants ; and the successful Defender of his native Country.

MAY all our *Nobility* adorn their high Rank and Titles, by their Virtue, Valour, Generosity, unfullyed Honour, and a disinterested regard to the publick Good.

MAY our *Quality* and *Gentry*, instead of pursuing vain Pomp, and Play, and insnaring Diversions ; earnestly endeavour to check the torrent of Vice, Profaneness, Luxury, Sloth, Idleness ; and that infectious *Folly*, and increasing *Corruption* of *Morals*, which hath overspread, and almost ruined this *degenerate* Island ! May they henceforth show their fine Taste, Politeness, and Elegance, by a prudent, exemplary, christian Behaviour ; by employing their Time, and other Talents, like *rational* Beings, in frequent Retirement, habitual Recollection, wise Thoughts, improving Studys, agreeable Conversation ; — in Actions of unfeigned affecting Devotion, Self-improvement, Friendship, Hospitality, Almsgiving, good OEconomy ; — and in discharging all the *relative* Dutys of Life with fidelity, kindness, candour, diligence !

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MAY the *Clergy* of all denominations daily improve in usefull Learning, practical Knowledge, solid Piety, and a laborious Zeal in discharging the dutys of their Functions! May they truly despise the *mean* Views of Ambition, Covetousness, and Sensuality; — that they may the more effectually promote the Glory of GOD, and the Good of mankind; by becoming eminent Patterns of a heavenly Temper, unbounded Good-will, prudent Beneficence, and of every thing that is good, edifying, praise-worthy.

MAY our *Commonalty* grow more religious, sober, honest, peaceable, industrious, frugal, contented with their Station; firmly loyal to the KING, and obedient to the Laws! And if the publick Safety should again happen to require their Assistance and Courage; — May they show themselves unanimous and resolute in defending His Majesty's just Authority, and gentle Government, against his insolent, faithless, foreign Enemys; and such of his ungrateful Subjects at home, as either by open Rebellion, or secret Treachery, shall conspire, or concur with them, to disturb the Quiet and Happiness of the Kingdom!

FINALLY, may all Discord, Envy, Disaffection, Calumny, and Ingratitude, with every other kind of Vice, Impiety and Wickedness be banished from among us! And may all our Aims, Desires, and Endeavours tend to cherish and promote General-Kindness,
Union,

Union, Peace, every social Affection, and christian Virtue among all Orders and Degrees of Men !

If these prudent Measures (and undoubted Means of our common Happiness,) be sincerely pursued and practised ; we may reasonably hope that Almighty GOD will ever be mercifull to us, and bless us. For we have often found, by our own happy experience, that *the LORD GOD is a Sun and a Shield : He will give both Grace and Glory : and no good Thing will be withhold from them that walk uprightly.*

SURELY, we ought to acknowledge, that His Salvation is nigh them that fear Him, that Glory may dwell in our Land. Mercy and Truth are met together : Righteousness and Peace, have kissed each other. Truth [and Fidelity] shall yet abound upon Earth ; and Righteousness look down from Heaven. Yea the LORD will give us that which is good ; and our Land shall yield its increase. Then Judgment shall dwell even in the [Northern] Wilderness ; and Righteousness remain in the fruitful Land. The fruit of Righteousness shall be peace ; and the effect of Righteousness, Quietness and Assurance for ever.

Now

^a Psal. lxxxiv.
16, 17.

^b Psal. lxxxv.

^c Isa. xxxii.

• Now the GOD of all Grace, who
hath called us unto his eternal Glory, by
CHRIST JESUS, after that ye have
suffered a-while, make you perfect, stablish,
strengthen, settle you : to Him be Glory
and Dominion for ever and ever.

• 1 Pet. v.

THE END.

ERRATA.

IN page 8. line 29. read *these amiable*. — p. 15. l. 6.
r. *right Sentiments*.

Now the GOD of all Grace, who
hath called us into his eternal Glory, by
CHRIS. after that we have
suffered a little while, shall be able to bring us
to Him by Glory
and Dominion for ever and ever.



1 Pet. v.

THE END.

ERRATA.

In page 8, line 29, read these words: — p. 15. l. 6.
1. right Sentiments.